

Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortæbes, men have evigt Liv.

HYRDE N

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

13de aargang.

Winnipeg, Manitoba, Andet Nr. i April 1937

Nr. 6

FJERDE SØNDAG EFTER PAASKE.

(Laaches Husandagts-bok.)

Joh. 16, 5—15.

“Kom himmelske Talsmand, og forklar Jesu Ord for os. Amen.”

Værer ikke bedrøvede over, at Kristus er gaaet til Faderen, saa vi ikke ser ham. Værer glade derover. Ti ved sin Hengang gjennom Død og Opstandelse har han borttaget vor Synd, vundet os en fuldgyltig Retfærdighet og overvundet Djævelen. Og fra sit Sæde ved Faderens høire Haand sender han den Helligaand, som veileder os i al Sandhet og overbeviser Verden om Synd og om Retfærdighet og om Dom. — I disse sidste Ord er Livets Vei betegnet. Talsmanden overbeviser Verden om Synd, fordi de ikke tror paa Jesus. Frelseren har nemlig taget al Verdens Synd paa sig, og saa bliver ene det: Ikke at tro paa ham, synden, som fordømmer. Vantroen er Synden, som fører alle andre Synder igjen ind over Synderen. Naar man ikke tror paa Jesus, forkaster man det eneste, som borttager Synden: Guds Søn og hans Fortjeneste. At vise os dette, at knuse vort Hjerter og boie det i Bod, se det er Aandens Gjærning. Ingen kjender Vantroens Synd uten ved hans Lys. —

Dernæst overbeviser han Verden om Retfærdighet; men Retfærdigheten bestaar i, at Jesus er gaaet til Faderen, og vi ser ham ikke længere. Jesu Lydighet, Lidelse, Død og Opstandelse, dette og intet Andet er Retfærdigheten, som gjælder for Gud. Ikke det, Anden virker i os, men det, Kristus har gjort for os; ikke det, vi kan se og føle; men den usynlige Frelseres Bortgang er de Helliges Retfærdighet. Vi merke os her to ting, nemlig at ingen Menneskets Gjærning, men Kristus alene, er vor retfærdighet for Gud; og dernæst, at denne retfærdighet skal troes uten Syn og Følelse, ja tvertimot al Følelse. Naar vi føler blot Synd og Elendighet, saa overbeviser Aanden os om, at vi staar retfærdige for Gud i ham, som nu er ved Faderens høire Haand og træder frem for os. —

Endelig overbeviser han Verden om Dom, at nemlig denne Verdens Fyrste er dømt. Djævelen lyver, naar han sier til vor Samvittighet, at han endnu for Syndens Skyld har ret og magt over os; ti han er dømt og har mistet denne Ret og Magt. Men hvo, som endnu vil tjene Djævelen, er dømt med ham. Hvo, som vælger ham til Herre, ligger sammen med ham under Dommen.

Denne overbevisende Virksomhet begynte Talsmanden paa Pinsefesten og fortsætter dermed indtil Tidens Ende. Han har overvundet mig med sin Sandhets Magt og tvunget mig med Kjærlighetens liflige Overtalelse til at give ham Ret. Verden negter baade Synden og Retfærdigheten, men Guds Ord tugter mig og bøier mig til daglig Syndserkjendelse og tro; jeg nødes til at tie for ham og overgive mig, og denne Talsmandens tugtende, seirende Magt over min Sjæl ved Jesu Evangelium er min salige Frihet fra Lovens og Kjødets Trældom, saa jeg uavladelig beder ham holde al min Tanke og hele min Sjæl fangen under Kristi Lydighet.

Ja, gode Hellig Aand, tal uavladelig til mig og i mig! Vis mig Vantroens græsselige Synd, og vis mig Naadens fuldkomne Retfærdighet, og gjør mig modig i Korsets Kamp mot den dømte Verdens Fyrste. Amen.

Naar Vantros Synd mig tager ind, Og min Retvishet gjør mig blind, Da viser han mig, at jeg faar Retfærdighet i Jesu Saar.

Han trøster mig, at Satans Magt Ved Jesu Død er ødelagt;

Vel maa han bide i min Hæl, Men trods, han skade kan min Sjæl!

Din Jesus dig har dyrekjøbt, I sin Retfærdighet dig svøbt, Der skal ei Satan faa dig ut, Thi du er Jesu kjære brud.

Prince Albert Kreds Indremissionsforening holdt møte i Birch pastor Langeleys kald fra 5 — 7de Mars.

Møtet var særdeles godt besøkt alle dagene. Søren Fengstad fra Crooked River holdt aapningstalen, hvorefter sessionstiden blev bestemt fra 10—12 frn. Fra 2—4 efm. og aften session fra 8—9.

Foreningens formand H. A. Hansen fra Bagley indledet samtaleemnet, Joh. 15, 1—17. En grundig og gripende indledning. Han la særdeles vekt paa Jesu kjærlighet til syndere. Og saa paa de troendes kjærlighet indbyrdes. Han aapnet op dette Guds Ord paa en saadan maate, at der blev en klar linje for de andre talere at gaa efter. Saa samtalen blev opbyggelig for Guds børn. Efter indlederen talte pastor J. P. Dragseth. Han la ogsaa vekt paa ordet av Jesus om at elske. Vor kristendom uten den sande kjærlighet er som en lydende malm og en klingende bjelde. Miss Gladys Akre sang. Saa talte pastor J. P. Tandberg om grenen paa Vinstræet. At grenene var indpodet i Vinstokken. Or at denne indpodning skede i den Hellige Daap. Saa sang man det 7de vers av 310. Hvorefter D. L. Melby talte om den tørre gren som engang hadde været indpodet i Vinstokken, men som tørket og ikke bar frugt, fordi man forsømte bønne og Guds Ord.

Aften sessionen var der taler og vidnesbyrd av prester og lægfolk. Lørdag aapnedes møtet med en Bønnestund. Saa læste formanden samtale emnet, og talte. Siden saa deltok de tilstedeværende. Formand J. R. Lavik, som ogsaa var tilstede, talte om vinttræets frugt. De som deltok var George Akre, Fengstad, pastor Dalseide og Lars Njaa. Og saa slutet Tobias Berge med bøn.

Aften sessionen paa Lørdag blev bestemt til frie vidnesbyrd, hvor baade engelsk og norsk blev brukt, og mange tok del, til megen velsignelse for tilhørerne.

Søndags formiddag var en stor dag for Birch Hills menighet. Først var det skriftetale av stedets prest til Nadverdijesterne. Efter det holdt formand Lavik altertjenesten. Stedets prest holdt en kort intimationstale. Saa holdt formand Lavik indvielsen med de tilstedeværende kredsens prester, J. P. Dragseth, J. P. Tandberg, I. C. Dalseide, T. J. Langley og S. Wessell.

Det var en høitids stund for alle, og særdeles for menigheten, naar formanden erklæret kirken med alt hvad den tilhører at være indviet og helliget til Guds ære og hans menighets opbyggelse i troen paa Jesus Kristus. Saa serverte kvindeforeningen middag i kirkens undertag.

Søndag aften var bestemt engelsk gudstjeneste av Formand Lavik. Mange møtte frem og Guds aand var følbar. Ja det var et godt møte, opbyggende og alvorligt. La os prøve at faa flere møter av Indremissionforeningen i Prince Albert kreds. Haaper at nogen vil indbyde efter vaaraarbeidet er over. Det er den bedste tid, og godt for folk at komme ut til møte. Glem ikke det men send indbydelse enten til undertegnede eller foreningens formand H. A. Hansen, Bagley, Sask., men send det itide saa møtet kan bekjendtgjøres godt. Saa tak for at dere kom baade prester og lagfolk. Gud velsigne den sæd som blev saad saa den bærer frugt til et evigt liv. — T. J. Langley, sekretær.

“SØLBRYLLUPSFEST”

Fik underretning igjennem brev fra venner der østenfra. Nu maa du

komme, vi skal feire sølvbryllupsfest i Spring Creek menigheten den 24de Febr. Mr. og Mrs. Harpestad har været gifte nu i 25 aar. Vi har bestemt os til at gaa der forat lykønske dem med dagen. Kom til Glen-side, vi vil sørge for skyds derifra nordover.

Saa drog jeg da avsted den 22de fra Outlook. C.P.R. er hændig at finde sommetider. Kommen ind paa trænet, fandt jeg pastor Lokensgaard fra Saskatoon siddende der. Pastoren var ute i samme ærinde som jeg. Vi skulde være med at feire fest blandt kjendte og venner. Det betaler sig at komme sammen med venner og kjendte somme tider. Faa møtes igjen efter mange aars fravær, især for mig da, som har arbeidet deroppe blandt disse snille norske, mange terminer med at undervise deres børn i religionsskolen. Der var mange børn der, aar tilbake. Kvindeforeningen saa til at der blev holdt skole hvert aar for dem i flere aar. Nu er alle disse børn voksne og ingen skole mere. Jeg vilde saa gjerne faa møte disse folk igjen. I Glenside blev vi mødt av Albert Finnstad. Med hesteskyds tok han os hjem til sit hyggelige hjem. Der fik vi, med pastor Lokensgaard's hjælp, samlet en del av naboundommen til sangøvelse. Vi maatte jo se til at faa et slags program istand, for denne festen. De har gode sangkræfter der i Spring Creek menigheten, villige unge mennesker, som gjerne vil hjelpe. —

Ja dagen oprandt da, nok saa straalende; men Solen varmet ikke. Kaldt og vindigt, 9 mil at kjøre, veiene daarligt kjørt, sent og smaat gik det; men frem kom vi dog. Der vremlede av hesterigger. Folk fra nabolaget alle vegne. Smilende, venlige mennesker. Jeg tænkte, hvad er det som bringer alle disse mennesker ut, lange veier i kulden. Svaret blev, Gode naboer, velmenende mennesker, folk som gjerne vil gjøre lidt for at glæde sine medmennisker. Man hilste og lo, pratet gik livligt. Harpestads, nok saa store hus, blev fylt til trængsel. — Kvinderne tok kjøkkenet i besiddelse. Snart blev middagsmaten sendt rundt. God mat, god kaffe. Humøret kom op og folk saa svært tilfredse ut.

Midlertid fik Lokensgaard et program ned paa papiret. Efter middagen kom Mrs. C. Hansen bærende med et overdækket bord, noget var skjult under et dække paa bordet. Ingen maatte se, endnu da. Saa blev da programmet gitt. Sangen:

“Navnet Jesus maa jeg elske. Det har sat min sjæl i brand. Ved det navnet fandt jeg frelse, Intet andet frelse kan.”

De norske som var der, sang denne sangen saa det gjomet i huset. — Andakt av pastoren. derefter Solo — av husets datter Elisabeth. “Hidtil har Herren hjulpet saa vel, Intil idag. . .” — Nogle ord av undertegnede. — Sang av et kor samlet der. “I will praise Him.” Tale av pastor Lokensgaard, begrundet med 13de Kap. av 1ste Kor. Solo av Casper Morken. “When you and I were young, Maggie.” Saa en korsang igjen. Sangen om den lille kirke i skoven “The Church in the Wildwood.”

Da jeg vet der er mange av vore norske læsere som ser dette, ikke kjender den sangen paa norsk, vil jeg gi den her:

Jeg mindes en kirke der hjemme, Saa fredfuldt i granernes ly. Frau taarnet lød klokernes stemme. Og kaldte paa land og paa by —

Oh kom til den hvitmalte kirke. O kom til Guds fredfylde hus Endlyder saa tidt for mit øre, Klokke klangen og granernes sus.

Den hjemlige hvitmalte kirke Staar klart i min hu printet ind Den løfter hverdagens virke Den fylde med andakt mit sind.

Ved kirken derhjemme nu hviler Saa mange som var mig saa kjær. Med taarevæt øie jeg smiler Ved tanken paa dem som er der.

Engang naar mit øie skal briste Og hjertet ophøre at slaa Jeg ønsker at ogsaa min kiste En plads der ved kirken kan faa.

Nu avdakkedes bordet der paa gulvet. Fik da se en stor kunstfærdig kage, som Mrs. C. Hansen hadde fabrikeret. Deilig at skue, men vi fik ingenting av den. Bare se, ikke røre! Det var vist meningen at gjemme den til guldbryllupet. Ja maaske. Ved siden av kagen stod en kaffekande, skinnende blank. Bare sølv, tror jeg næsten. Et skrin med et helt set, knive, gafler, og skeer, store og smaa. Saadan herlighet. En prægtig gave, til erindring fra naboer rundt omkring. —

Dette brudepar var begge født i Norge. Engvald Arpestad født paa Jæderen 1884. Kom til Minnesota 1900. Til Canada 1906, tok Homestead 18 mil nord fra Glenside, hvor de nu lever. Mrs. Harpestad født i Telemarken, Norge 1885. Kom til Canada 1910 — blev gift med Engvald 1912. Har to børn, Clarence Richard 20 aar nu og Elisabeth Agnetta 15 aar. — Disse folk har strævet og farmet denne heim sin i alle disse aar. Gjort det nok saa bra, trods tørke, vindstorme og græshopper. Hjulpet efter evne i menighets arbeidet. Gjort sit til at bygge baade kirke og stat. —

Saa nu tak for hyggeligt samvær venligst — Oscar Berg.

REFLEKSJONER.

Der er mange av dem i verden, og vis det ikke var saa, kunde vi ikke se nogen ting. Men der er stor forskjell paa disse refleksjoner; somme er sterke og somme er svake, somme er alsidige og somme er ensidige, somme forstørrer og spreder, andre formindsker og samler. De svake er behageligere at se paa, men de sterke er nyttigere til at belyse det som vi vil se.

De ensidige har ikke evne til at reflektere alle lysstraaler og gir derfor som regel bare en farve fra sig. De alsidige derimot reflekterer alt det lys som træffer dem, og de kan derfor benyttes som speil, som lyskastere og som glas.

De, som forstørrer eller formindsker, er igjen av to slags, nemlig de tatte, ugjennemsigtige eller de er klare og gjennemsigtige.

“Jeg er verdens Lys”, sa Jesus, og han raader os til at vandre mens vi har lyset saa vi bruker det i vort daglige liv, baade til vor egen veiledning og til fordel for andre.

Noget av det første Jesus sa til sine disciple, var dette, at de skulde være verdens lys; altsaa lysesom Gud kaldte lys frem fra mørket, saa skal vi som Guds gjenfødte barn, reflektere det lys, vi faar av Herren. Og eftersom verden ikke har dette lys uten ved os, saa ligger det i sakens natur, at vi er samvittighetsfuldt virksomme reflektorer.

Blandt de svage reflektorer findes saadanne kristne, som tar det let og overfladisk med de meøet alvorlige sammenstøt mellem verden og Gud, mellem verden og vor samvittighet. De kan være med i Herrens flok og synge, men de kan ogsaa ta del i verdens lystighet.

Blandt de ensidige reflektorer findes saadanne kristne som har et vaakent øie for splinten i sin broders øie. Disse er alle av det tatte slag som ikke tar noget ind under sin overflade og som reflekterer kun en eller en ubestemt del av det lys som falder paa dem. De gjør sig nytte kun av det ord som de kan anvende paa sig næste, og det er derfor ofte begrændset til kun en bestemt slags synd, av de aabenbare laster.

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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Cabri, Sask.

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Den Norsk Lutherske Kirke i Canada holder sit aarsmøte i Saskatoon fra onsdag aften kl. 7:30 den 7de juli til og med søndag den 11te. Mere fuldstændige oplysninger vil komme senere.

J. R. Lavik, formand.
K. O. Kandalfi sekretær.

HYRDEN FORSINKET. De to første uker i April var redaktøren optat med flytning fra Winnipeg, Man., til Cabri, Sask. Det er grunden til at Hyrden kommer ut sent. Haaber læserne vil undskylde. — U.

De alsidige derimot er som regel dype og stille som vandspeilet; de tar til sig alt det lys som falder paa dem og reflekterer et bestemt og ofte meget skarpt billede derav. Mange av dem er benyttet som samlende eller spredende; begge dele meget viktig i Lysets mission. En tanke i det daglige liv kan gjennom dem utvide sig til en rikdom av velsignede enkeltheter, eller en tilskikkelses mange enkeltheter kan samles ved dem til et klart billede av Herren.

Somme av disse har dog en bagside som er lik baksiden paa et speil; disse skinner bare paa kirkesiden, men baksiden som verden faar se, er slik at man blaaser paa dem og sier, fy saa støvet den er. O! la os som har det lysende Haab, som ikke skal beskjæmmes, rense os selv, som Johannes skriver, eller arbeide paa vor saliggjørelse med frygt og bæven, som Paulus skriver.

Vi kan vel ikke opnaa at bli rene og tindrende som krystaller her paa jorden; men det maa være vort maal under vandringen i Herrens rensende Lys. Herren vil velsigne enhver bestræbelse i denne retning. Han har allerede et hav av saadanne mennesker, krystalsøen som ligger foran Tronen. Hvemsomhelst som elsker Frelseren har forjættelse om at skinne og lyse av glæde i Herren. Gud være lovet. — S. Wessell.

Neipath, Sask.

Hr. Redaktør!

Det var en gammel mand engang, at naar Jesu navn blev nævnt, gled det altid et saligt smil over hans ansigt, som bedre end ord, fortalte hvor Jesus var dyrebare for ham. Da hans sidste stund her nede paa jord omgirdet nærmest sig, kom hans slegtninger til ham med et dukument, som de bad ham underskrive. De gav ham pennen i haand men den døende ventet et øieblik, om let skrev han nogle faa bokstaver, men saa falt han tilbake i sengen og var død.

Og hvad hadde han skrevet? Jo ikke sit eget navn men det navn som er over alle andre navn, Jesu dyrebare navn. Han hadde skrevet det indfor forhængen til den evige verden og den tilstundende herlighet og i lyset ifra Evigheten var der for ham et eneste navn som var verd at nævne, og det navn var Jesus.

Nu er vi atter indi den stille uke igjen. La os alle betænke Jesus lidelse og død, og som deltar i hans lidelses gang som han gjorde for os.

Vil ønske Redatøren velkommen til Swift Current Kreds. Tak alle som skriver i "Hyrden". En glad Paaske høitid ønskes Hyrdens personale og holdere. — an. (Kom for sent for Paaskenumret. — Red.)

VÆKKELSE

Av J. H. Myrwang

III

Menighetene: Vort kirkesamfund består av menigheter. Tilstandene

inden menigheten reflekteres i samfundet eller synoden. Likesaa, omvendt. Der er stadig vekselvirkning mellem de to, som er av den største betydning. Samfundets liv og virkedydighet vil altid staa i forhold til troen og troens liv i menighetene. Ti samfundet, synoden, er intet andet end menighetene i fælles vandring, og fælles liv under vandringen. Hvordan staa det saa til inden menighetene vore? Er vækkelser nødvendige der? For ikke at fælde urette domme angaaende forholdene inden vore menigheter, gjør vi vel i at ha for øie troen og livet inden nogen av de første apostoliske menigheter. Under studiet av apostlenes skrifter, brevene, f. eks., blir vi desværre staaende ansigt til ansigt med det sørgelige faktum a tendog i hine, kristendommens herlige morgentimer i ny testamtidig tid, var man hindret og belemret inden menighetene med samme slags synder og negative forhold som plager den kristne menighet ogsaa idag. Det tiltrods, finder vi dog at naar apostlene skriver og taler til menighetene, tiltaler de dem altid som Kristi og Guds menighet. Hvor uendelig meget har ikke vi at lære av dem! Paa den anden side er det vel at vi faar se klart den første kristendoms herlige billede. Det billede er malt av Guds Helligaand, og til lærdom for os. For det første merker vi at i al apostlenes undervisning og præken er det lov og evangelium, Guds hele frelsesraad, som forkyndes. Det sker ret, frygtløst, uten kompromis, og helt ubetinget. Som hos de gamle profeter, hos Johannes, doperen, og hos Jesus, det skaanselsløse krav paa omvendelse og det liflige og ubetingede tilbud om frelse ved troen. „Omvend eder og tro evangeliet." Med andre ord: Syndserkjendelse gjennom lovens rette bruk; frigjørelse ved troen paa det ubetingede evangelium, hvis indhold er syndsforladelsens naade, formidlet ved Jesus Kristus. Levende tro paa det evangelium gir spirer og kræfter til helliggjørelsens liv, ikke for at fortjene syndsforladelse, men som frugt av syndsforladelse tilegnet i sand tro. Slik altsaa skaptens den kristne menighet. Og Guds aand har tegnet endda et gripende billede av den første kristne menighet. Det heter: „Og de holdt trolig fast ved apostlenes lære og ved samfundet, ved brødsbrytelsen og ved bønnene." — (Samfundet betyr ikke her det vi kalder samfundet — organisationen. Det er de troendes aandelige søskenforhold her sigtes til. Det har sit utspring i Kristi kjærlighet, utøst i de troendes hjerter.) Her har vi de saakaldte fire „absoluter." Men de er ikke laget av mennesketanken. De er virket av Guds aand. Nedgjennem tidene har kirken oplevd aandelige blomstringsperioder, og likesaa forfaldstider. De første har kommet paa de maater og gjennom de midler Kristus og hans apostler brukte, og efterlot sig til trofast bruk i og ved Guds menighet til alle tider. Aandelige nedgangs- og forfaldstider har kommet som følge av utroskap med hensyn til maatene Kristus har anvist og midlene han har git.

Guds rike findes inden vore menigheter. Derom er der ingen tvil. Vi har midlene Gud har git. Og vi har inden vore menigheter, barn, unge og gamle, som gjennom naadens midler er indpodet som levende grener paa det sande vintræ, og som vedblir at vokse og bære aandens frugt i et sandt helliggjørelsens liv. Uten tvil er der mange av os prester som i aarenes løp har gjennomlevd bitre skuffelser baade hos og i os selv, og i forbindelse med personer og forhold i vore menigheter. Men dog har vi i rikt maal ogsaa set og erfaret Guds kraft og Gud herlighet. Vi har set det blomstre frem i barns og oldingers tro, i deres liv, og ofte har vi set Herrens herlighet utfolde sig aller klarest i det evige livs haab som gav gjenklang i den troendes sjæl paa vandringen gjennom dødens mørke dal. Jo, vi har oplevd saa meget som har fylld hjertet med tak og lovsang. Paa samme tid kan vi dog ikke være blinde for at diævelen, verden og kjødet er fremdeles like virkelige, nære, og travelt virkende fiender mot Kristi rike inden vore menigheter som før. ja langt mere end før. Tidens skiftende strømninger og de forandringer som har hat

1837 — 1937

HUNDRE - AARSFESTER I NORGE

1937 er et jubilæumsaar i Norge, og utflytterfolket vil delta i de fester som feires rundt omkring i fylkene.

I 1837 kulminerte trdve-aarenes "isløsningstid" i det gamle land. Det norske bondesamfund var paa marsj-krevet større albuerum, politisk som økonomisk. Avgjørende skritt mot grunnleggelsen av et virkelig folkestyre blev tatt ved Formandsskapslovens vedtagelse i Stortinget den 14de januar 1837.

I 1837 begynte den egentlige masseutvandringen fra Norge til det fjerne vesten; utvandringslysten slo over fra bygd til bygd; Amerikafæren grep om sig i det ene dalføre efter det annet. De første norske nybyggene i det amerikanske vesten blev dannet i de dagene.

Ved høisommertid iaar feirer man hundre-aarsfester i Norge og DEN NORSKE AMERIKALINJE ER SELVSAGT DEN OFFISIELLE LINJE.

Det populære passasjerskib

"BERGENSFJORD'S" Avseiling fra New York den 5te juni, 1937

Vil føre deltagerne til de store hundre-aarsfester, som skal feires i Telemark i slutten av juni og begynnelsen av juli. Slutt Dem til den ferden. Inntegn Dem nu for denne eller andre seilinger:

Norskelinjens Bygdelagsferd

foregaar iaar med ss. "STAVANGERFJORD" fra New York 26de mai.

Nordkapstur og tur i fjordene

foregaar med ss "STAVANGERFJORD, avgang Oslo den 24de juli.

For seilingslister og andre oplysninger tilskriv

DEN NORSKE AMERIKALINJE 278 Main Street, Winnipeg

skjæbnesvanger indvirkning paa kirken som saadan, har i end større grad skadet baade troen og livet inden vore menigheter. La os nævne visse ting ved navn:

1. Under og efter verdenskrigen blev folks tænke- og handlemaate opblaast og unormal. Overfladiskhet og vilkaarlighet, nærsagt i alt det man tænkte og gjorde, i materielle og ydre ting, hærte til dagens orden. Disse slags tankeretninger, tilbøieligheter og metoder førtes ogsaa ind paa det kirkelige omraade, ind i menighetslivet, ogsaa hos os. Som ventelig, blev resultatene nedgang og forfald baade i tro og liv.

2. Saa kom det finansielle og økonomiske sammenbrud. De vakre finansielle og økonomiske luftsslotte man hadde tømret op eksploderte. Og med dem gik ogsaa de fleste, baade virkelige og imaginære, materielle fremtids haab op i røk. Dette gjælder ogsaa mangfoldige av vort eget kirkefolk. Efter det krakket kom ikke bare en bitter opvaaknen, og tragiske skuffelser, men ogsaa en hjerterets og sindets bitterhet, uvilje og trods, som var rettet imot baade mennesker og Gud. Fremdeles, som følge av at ogsaa vort kirkefolk i en række aar i ikke liten grad har hørt og latt sig paavirke av den lære som det sociale evangeliums profeter fører, med hensyn til Guds rike, kom selvfølgelig denne bitterhetens og trodsens aand til at bli rettet endog imot kirken og menigheten. Denne sindsstemning hos mange folk har kanske ikke været klart forstaat, og kan hænde den ikke har været saa merkbar i virksomme utbrud. Men dog har den været en virkelig kjendsgjærning, meget ond i sine aarsaker, og uhvire skadelig i sine virkninger. Aarsakene stikker dypt, og resultatene har stort omfang.

3. Ogsaa inden vore menigheter kom folket under paavirkning av den saakaldte nye moral. Denne kommer paa kant med alle ti Guds bud, og forresten med alle normer for nobilitet og retfærdighet i det almindelige menneskeliv. Enten vi skønner det eller ei, vil vedgaa det eller ei, faktum er dog at folket ogsaa i vore menigheter og nabolag har været under sterk paakiennning av de nye synsmaater som har gjort sig gjældende paa de omraader der her sigtes til. Og resultatene har været negative. Det vises bedst i det at der

er stadig blit mindre og mindre forskjel, hvad livet angaar, mellem de aabenbare verdensmennesker og menighetsfolket; mellem verdens barn og lysets barn.

4. Et svart kapitel. — For ikke saa svært mange aar siden saa kirkefolket, og mange andre, paa saloontrafikken som en syndens og Satans forretning. Og det syn varret. En saloonvert kunde ikke være medlem av vore menigheter. De helst tilaars komme mænd som gik paa saloonene og drak, gjorde ikke krav paa at være kirkelige ledere eller følgeverdige kristelige eksemplr. Som nykommergut saa jeg nok, i forbindelse med saloontrafikken, til at kunne skrive en stor bok hvis indhold vilde være, ikke "vidunderlige," men sørgelige og tragiske oplevelser. For at faa førstehaands kjendskap til hvad saloontrafikken virkelig var pleiet jeg at gaa ind i salooner mange steder baade i Canada og i vort land. Jeg saa ting som fik mig til at graate av medynk med unge og gamle mennesker som gjordes til vrak. Og jeg saa ting som gjorde mig harm i den grad at jeg kunne ønske død og forðærvelse over dem som drev en slik forførdelig trafik. Men at se en ung pike eller barn inde i en saloon, det var det ikke tale om. Slik var det da. Den gamle saloon i sin raa uhyggelige form kom bort. Men drikkeetrafikken har vi faat igjen, vistnok i en ny form. Og denne nye form er træffende fremstillet av Jesus naar han fortæller at djævelen efter at være jaget ut fra et sted, holder sig i ro en tid; men saa kommer han tilbage, kan hænde i en noget ny form, men han er syv ganger mere djævelsk i væsen og fremgang end han var før. Slik er forholdet mellem den gamle saloon og drikkeetrafikken i sin nye form. Vi har en ny type salooner, ikke bare i større byen, men i hver eneste landsby og ved praktisk talt hvert eneste veiskjel utover det hele land. Den nye saloon gaar under eget flag vistnok, men aller helst, og aller farligst, gaar den under navn av ølstue, restaurant, kafe, gasolinstation, osv. I forbindelse med den nye saloon er der da barberstue, avdelinger for kort og hasard spil, indretninger for bevertning av let mat, alslags løier og underholdning av tvilsom og skummelt art.

(Mere.)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

THE GOOD SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

Winnipeg, Manitoba, April 1937

Radio sermon given over station C. F. R. N., Edmonton, Alta. during the Lutheran Hour, Sunday, March 7, sponsored by the Canadian Lutheran Bible Institute, Camrose, Alta., delivered by Rev. C. A. Bernhardson, an Instructor at the C. L. B. I.

The Word of God which we shall meditate upon this afternoon is the first part of the well-known 5th. verse of the 53rd. chapter of Isaiah which reads as follows: "He was wounded for our transgressions, He was bruised for our iniquities."

During the Lenten season we desire in a special way to meditate upon the suffering and death of Christ. As we behold Him on the cross "stricken, smitten of God and afflicted," many questions arise in our mind as to why Christ Jesus, the Sinless One, should thus be "stricken, smitten of God and afflicted."

The answer is given in the word of God that has just been read: "He was wounded for Our transgressions, He was bruised for Our iniquities." Christ took upon Himself the sins of the world so that the inspired Apostle Paul could say: "Him who knew no sin, He made to be sin on our behalf."

Here on the cross we have a good chance to see the true nature of sin. As black on the painter's canvass stands out in bold relief against a white background, so, on the cross, sin stands out in bold relief against Christ, the Sinless One. On the cross sin comes forth in its true colors. It is no longer veiled in dazzling colors. Here we see sin bringing forth it ripened fruit, namely suffering and death.

As we behold Christ on the cross, the first thing that impresses itself upon our mind is His suffering. He was wounded: He was bruised: He was stricken, smitten of God and afflicted. In agony we hear Him cry with a loud voice: My God, My God, why hast Thou forsaken me? The scene before us must have a sobering effect on us and again the question comes to our mind: Why must He suffer so? Again the answer comes back: He was wounded for Our transgressions, He was bruised for our iniquities. Sin is the cause of all this suffering. And it is Our Sin. It is Your sins and My sins that caused the Son of Man and Son of God all this suffering.

Sin is a serious matter. It is no plaything. Sin is a dangerous bosom friend. It is a hard master paying poor wages. The wages of sin is death.

You who profess to be followers of Christ and yet love sin, play with sin, and serve sin. How can you do it? Can you serve Christ and sin at the same time. On the cross we see Christ and sin in a death struggle with each other. Can you at the same time serve two who are in a death struggle with one another? No. Either you are for Christ and against sin, or for sin and against Christ. You can not serve two masters.

And also, how can you profess to love Christ and yet love sin? Can you love the Crucified Saviour and at the same time love sin which caused Him to be crucified? Can you at the same time love Him who is agonizing on the cross and that which nailed Him to the cross? No. you must hate the one or the other. You can not love Christ and sin which caused Him all this suffering at the same time.

Another thing that impresses itself upon our mind as we behold Christ on the cross is the holy righteousness of God. A just and holy God has been offended because of the sin of man. That judgment which must be dealt out to those who have offended Him is death. "The day that thou eatest thereof, thou shalt surely die" were the words of God to Adam and Eve in the garden of Eden. Man fell into sin because of unbelief and

disobedience and the judgment of death must be meted out regardless on whom the judgment may fall. God is no respecter of persons.

When Christ stepped into our place taking upon Himself Our sins, the judgment must fall on Him. He was made a curse for us. Yes, even when the judgment fell upon Christ, His own beloved Son in whom He was well pleased, the punishment of sin had to be meted out by a holy and righteous God. "He was stricken, smitten of God and afflicted." His righteousness made it impossible for Him to do otherwise. His holy law must stand. Sin must be punished.

Again, dear friends, let not Satan deceive you by making you believe that God is not so strict when it comes to judging you because of sins committed, but not repented of nor confessed, and hence not forgiven. If the judgment of sin had to be dealt out even when the punishment fell upon His only beloved son, when He stepped into your place, how can you expect to escape if you come before God with unforgiven sins. It is a fearful thing to fall into the hands of the living God with unforgiven sins.

Think not for a moment that God can overlook or excuse your sin. God never excuses sin. He only forgives. God never overlooks nor excuses the smallest sin, but He freely forgives All sin when repented of and confessed.

As we continue to gaze upon the cross of Christ we will notice still another thing. A thing that gives us both grief and joy if we permit the Spirit to interpret the meaning of the Cross to us. We see there our transgressions, our iniquities placed upon Christ, the great Sinbearer. It becomes very real to us that it is our own individual sins that are placed upon Him and it grieves us to see the suffering and agony which our many sins have caused our Lord and Saviour.

But, on the other hand, it gives us great joy and consolation to see before us that very act or transaction whereby our guilt of sin is paid in full by Christ. In the 34th verse of the 31st chapter of Jeremiah we read: "I will forgive their iniquity, and I will remember their sins no more."

The guilt of sin is cancelled. Yes, it is blotted out so that God will not even remember them. Even the cancelled record of our guilt is no longer with God but nailed to the cross. (Col. 2:14)

The righteousness of God no longer gives us fear since the same righteousness which demanded that the guilt of sin be paid in full will be a guarantee that a second payment will not be demanded of us if we confess our guilt and ask for forgiveness. "If we confess our sins, He is faithful and righteous to forgive us our sins, and cleanse from all unrighteousness." Before God we stand clothed in the righteousness of Christ — without guilt, without sin, yes, even without our past sinful record. We are children of God. Beloved children to whom He gives His riches and glory as an inheritance.

All this is made possible because of what took place on the cross when our Crucified Saviour tasted death for every man. That is why we together with Paul determine to know nothing save Jesus Christ and Him crucified. That is why we sing: In the cross of Christ I glory. That is why we flee to the cross for refuge from temptation and sin. That is why we desire to take our stand beneath the cross of Jesus.

Beneath the cross of Jesus we feel safe and secure. Sin may still bring us grief and trouble, but it can not bring us death. It may still torture us, but it cannot kill us. It may still terrify us, but it can not condemn

us. Satan may still tempt us, but he can not cause us to fall. He may still bruise us, but he can not slay us. He may still accuse us before God, but He can not condemn us.

With Paul we can triumphantly exclaim: "There is therefore now no condemnation to them are in Christ Jesus" because "Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also make the intercession for us."

Yes, on bended knee beneath the cross of Jesus, with Christ in glory pleading for us, we are safe and secure. Amen.

A PRELIMINARY REPORT

At its meeting last summer Canada District of the Norwegian Lutheran Church of America enlarged its Committee on Higher Education and gave it a special mandate to study the school problems of the District, and to submit a report to the district convention in 1937.

This Committee held a meeting in Moose Jaw, Sask., March 9 and 10. Since it was felt that the problems to be dealt with are very difficult and that they can be solved only through close cooperation between the District and the General Church Body, both Dr. J. A. Aasgaard and Dr. J. C. K. Preus had been invited to be present and to take part in the meeting. The undersigned was requested by the Committee to prepare for publication a preliminary report, setting forth in substance the recommendations that will be made to the District convention next summer and briefly some of the reasons which have caused the Committee to come to these conclusions. Formal resolutions embodying these recommendations are being prepared and will be submitted directly to the convention.

It is generally agreed that the principal objective of higher education in the training of pastors and missionaries. The Church must educate and train these workers for the simple reason that no one else will do so. This principle applies not only to the Church at large but also to its minor sub-divisions. And it involves special difficulties for our Church in Canada, because of which the Committee came unanimously to the conclusion that it is essential to the future progress of our church work in this field that a theological seminary be established in western Canada.

The reasons which lead inevitably to this conclusion can be stated only briefly here. Experience has amply proven that our Church in Canada cannot depend upon our Church in the States to provide the necessary supply of well qualified and permanent pastors. The international boundary is sometimes spoken of as an imaginary line, but it none the less represents something very real. Canada and the United States are very definitely two different countries. It is true, they have much in common, and we thank God for the friendly relations that exist between them. But there are also differences and barriers which separate. This is proven not only by the very tangible restrictions embodied in immigration and customs laws, but even more so by the rather intangible but powerful restraints of national feeling and family ties, which make it difficult to get well qualified young men from our Seminary in the States to come to Canada, and still more difficult to keep them here for any considerable number of years. The simple fact is that most of those whom we would need to keep here go back all too soon. Chiding them for this would not solve the problem, and in many cases it might not be quite fair. However, if the work of our Church in Canada is to go forward,

it must have the necessary supply of pastors who are well qualified both scholastically and spiritually, pastors who feel at home here and who will put in their life-work here.

Sending our young men down to the States to complete their college and seminary training there affords no solution to the problem. The experience of the past twenty-five, thirty years proves that most of them form attachments during those years which keep them from returning to Canada for permanent service here. Of late years economic conditions among our people have been such that practically none of our young men have been able to go to the States to complete their schooling there. This condition will in all probability continue for several years in the future. Therefore, if our young men in Canada, who otherwise are qualified, shall be able to complete the necessary schooling, we shall have to make it economically possible for them to do so. This means that we will have to arrange our educational work in Canada with this object in view.

There is also another element in the problem which should be mentioned. Our Church in Canada will for quite a number of years need pastors who can use both Norwegian and English acceptably. Our Seminary in St. Paul, Minnesota, is graduating very few such men, and that for the simple reason that the language transition is so far advanced in the States that very few young men come out of the homes and congregations there with any considerable proficiency in the use of Norwegian. In Canada the language transition is not so far advanced, and our Church can here better provide for itself pastors who can also use Norwegian acceptably, provided it has the necessary educational facilities. Any theological seminary established here should stress instruction in Norwegian sufficiently to meet this need, but of course without underestimating the need of acceptable English.

The question will naturally present itself: Is it possible to finance such an undertaking? We cannot enter here upon a detailed discussion of this phase of the problem. By way of encouragement, however, we can say that the Committee is confident that ways and means can be found. But it can be done only through close cooperation between the District and the General Church Body. Consequently the Committee is recommending to the district convention that it approve the project and elect a committee to present the matter to the Norwegian Lutheran Church of America, and in case of approval, to cooperate in the working out of details. It should perhaps also be stated that this project can in any case not be put into effect until after the general convention of the Church in 1938.

(To be concluded.)

Choir Sings Cantata

Our small church in Saskatoon was filled to capacity twice on Palm Sunday as many came to listen to the wonderful story of our Lord's suffering, death and resurrection in an Easter Cantata presented by the choir. "The Thorn-Crowned King" is the title of this beautiful cantata. It truly presents this King in a manner which is both inspiring and challenging.

The choir had worked faithfully rehearsing for this program since the first of the year. Seventeen voices were in this group directed by Miss Jenet Ivesdal. We hope that the many who heard received as much joy from it as did those who sang. The choir hopes to present it again in other churches of the Saskatoon parish.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. D. BRUN, Editor — STRONGFIELD, SASK.

The District Convention of the Women Missionary Federation of Canada District will be held in Saskatoon, July 8th and 9th. More definite announcement will be made later.

Mrs. S. D. Brun, Pres.
Mrs. J. A. Berge, Sec.

The following was decided upon as the theme for W.M.F. Dist. Conventions this year: "Lovest Thou Me?"

(a) A Personal Question, John 21:17.

(b) Duty of Service—Feed my Sheep, Tend my Lambs. Feed my Lambs.

(c) Joy of Service, John 13:17.

The development of this theme, it seems to me, should be both a personal challenge and an inspiration to greater service.

Might we remind our members that it is again time to bring out our Mission Boxes and, as we are able, place in them our gifts of gratitude for blessings enjoyed. Let us learn to give—not pay.

My Thanksgiving Box

By Sarah D. Maynard

I had often heard of mite boxes, and even read touching stories about them, but I couldn't seem to believe in them very much. Of course when the regular offerings for missions were called for, I wanted to contribute my share as other folks did—as much as I could spare at the time. Then, too, I didn't see that I had anything special to be thankful for. Dinner, supper, and breakfast of course, and my husband and children, but most of the latter had left me, either for homes of their own or for the Better Country, and my heart was often heavy with sorrowing for them.

So when Mrs. Heath, the president of the missionary society, begged us each to take one and try it, I demurred. It would be no use, I argued. But our pastor's wife arose and proposed that as many others had found it a good way, we should try it for one year. At the end of that time we would open the boxes and have a full and free conference as to what they had done for us and for the cause. And so, quite reluctantly, on my part at least, we took the boxes home.

As I went into my cozy sitting room, I am ashamed to say, I slammed my little box down rather hard on the mantel shelf, saying, "You may stay there if you want to. You are rather ornamental in your blue and gold; and when the year is up, I'll lump my mercies and put something in for the whole year. Who wants to be paying for mercies at a penny a time?"

"What's the matter, mother?" said my daughter May, the only one left me at home, a graceful, dark-eyed girl of twenty—the very joy and richness of her mother's heart. "Oh," she said, "I see. It is one of those thank offering boxes," and lifting it up she read on one side, "Giving thanks always for all things," and on the other, "What shall I render unto the Lord for all His benefits toward me?" and on the top, "Thanks be to God for His unspeakable gift."

"Yes," I said, "I hardly know what I brought it home for—only to please Mrs. Heath and Mrs. Browning."

"Why, yes, mother," said May, "it is just the thing for you. You are always saying, 'Well, I'm thankful for something or other.'"

"Am I, child?" I answered a little thoughtfully. "Well, I'm afraid I don't really mean it, but if you hear me saying it again, just remind me. I'm thankful for one thing anyway, and that is, I've got you."

"Your first contribution," demanded May merrily, and taking the nickel I handed her she dropped it in for me.

It must have been very lonely there for some time, for in the press of fall housecleaning, and getting ready for the great meeting of the Woman's Board, I forgot all about it. The Board had never been to our little city before, and our hospitality was to be taxed to the utmost.

It was the morning of the day on which our guests were to arrive, and as I gazed around in satisfaction at snowy window draperies and everything spick and span, as a housekeeper likes to see them, I exclaimed:

"Well, I'm thankful for one thing, and that is that they didn't any of them come yesterday."

May picked up the mite-box and rattled the lone nickel warningly.

"Oh, May," I said, "I had forgotten all about it."

"You better put in a dime this time," said May, "for I've heard you say you were thankful for something at least a dozen times this last week. And when they go," she added, "you must put in another, if we have had pleasant people here. You don't know how I dread delegates; but there is one good thing, we are to have a missionary and his wife for one room, and they won't come just to shop and criticize, I'm sure."

Our delegates came, six of them, and if ever anyone had delightful guests and a time of rare enjoyment, we had. May, with some of her young friends, had acted as ushers in the Church, and although she objected a little at first, I was surprised to see how eager she grew to be at every meeting and to stay them through. At last the closing service was to be held. Even I, who had doubted if foreign missions paid, and wondered how near home charity could keep and still be charity, even I was filled with wonder at what God had wrought, and an enthusiasm that surprised myself.

It was superintending the finishing touches to the supper table, and my darling May was flitting about arranging some dainty vases of chrysanthemums, and putting a few in her belt. I thought she had never looked so bright and beautiful, had never seemed so dear.

"Blessed child!" I thought, "she little knows that I have put a five dollar bill into that box this morning—one I had been saving up, too, for a new monnet—just because I was so thankful for her, that I had her all to myself." And what made me think of it especially was seeing those young missionaries the night before standing up there before us all, so bright and cultivated, so graceful and attractive. How could their mothers let them go? So I said, "If I never was thankful before I am this time, to think that May isn't one of them, and here goes that five dollar bill into my thanksgiving box." As this ran through my mind, I saw May come toward me slowly, a great light in her dark eyes, and a look of intense longing in her upturned face.

"Mother," she said, with a little catch in her breath, "mother, can you put me in your thanksgiving box?"

"Child, what do you mean?"

"Mother, dear," she said, "I mean it. I believe that I have heard the call to go; that I am needed. I am young and strong. I have my music and my voice—and there are so many to help at home. I believe I am truly called in His name, for I have prayed, and prayed and asked for light—and, dearest mother, can you put me in your thanksgiving box?"

In my anguish of soul I called upon God, and a form of love seemed to stand beside me saying, "Fear not, the child is given to me." A hush of peace came over me, and I kissed her softly. Our dear friends came in to supper, and in a strange inner stillness I got ready and walked beside my darling to the meeting, where in a simple way, she offered herself and all her bright young life to the foreign work.

As the days went by I proved many

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

COMMENTS

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

John 20:29.

Resurrection day was past. The others had seen Him and brought the news to Thomas, but he believed it not. Jesus knew His difficulty and came to Him in his need. The proof that he required was granted. Thomas response was immediate and His inspiring answer is another link in the chain of proof of Divinity of Christ—that Christ was God and man, for Thomas said "My Lord and My God." (Compare Rev. 19:10; and 22:9). Christ did not tell Thomas not to address Him as God and worship Him, as did the angels mentioned in the above references. Then there is a tender message to us: To us has not been granted to view Him with the physical eye, but we can view in faith and the Lord said to Thomas that those who "believe though they have not seen" are blessed. When the Lord says so it is enough for us. Every true child of God is blessed.

"I do not need to follow their teachings, but I can go and hear them just the same," so say many about so-called evangelists travelling through the land. Their message and method is often such that it is an impossibility for them to hold the same crowd for any length of time. Much of it is built on novelty, and novelty does not wear well under the erosion of time. What about church people partaking by their presence in unknown religious movements? May it be said in all kindness that in our restless time it is and exceeding great danger. Many sincere well meaning people have been rendered ineffective for any kind of kingdom building, by uttering and acting upon the sentence at the head of this article. They have been confused—made unstable—and often finally without any church home, eating and serving at other tables here and there, convictionless, and flighty. It is to be wondered if the Lord did not look to times like these — our modern time of isms — when He caused these words to be recorded,

"That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Eph. 4:14.

a promise. My strength was as my day. May was to go soon to Persia with some returning missionaries. She was much needed there in one of the schools. Meantime we shopped and sewed and planned. Letters were put in here and there among her things, to be opened on certain dates for a year or more to come. Mysterious packages, too, for all the holidays. May said she believed it would be the first time in her life she would have a Fourth of July present. As we passed out of the store one day, talking cheerfully, I was accosted by Mrs. Brown.

"You do seem mighty chipper," she said, "for a person who is going to send her baby off to the cannibals, or just as bad. Anyone would think she was just going off to get married by the way you take it."

"Oh, Mrs. Brown," I managed to say, "if I were marrying her off to some rich or titled foreigner, you would think it all right I should be proud and glad. How true it is that

To God we give with tears
But when a man like grace would find
Our souls put by their fears."

Mrs. Brown shook her head and said, "Some folks have queer notions," and passed on.

The pleasure and the pain of that preparation were over all too soon, and it seemed only the strength made perfect in weakness that sustained

my daily life until the last glimpse of that sweet face faded in the distance. As I entered again the home sitting room, so bereft of its chief beauty and joy, I walked to the thanksgiving box and with a silent prayer for help put in my largest offering.

"That," I said, "is because I am thankful that God let me have a missionary all my own."

The Word of God builds conviction and stability. In our dear church the Lord has provided the Search the Scriptures movement and Pocket Testament Movement to spur us on in Bible reading. Every Circuit league, and ever local league should have a Search the Scriptures and Pocket Testament Secretary. Elect or appoint them as soon as possible, please.

POCKET TESTAMENT MOVEMENT

By Erik B. R. Haave, Canada District Y. P. L. L. Secretary

"Open thou mine eyes that I may behold wondrous things out of thy law." Psalm 119:18.

The words of the psalmist may well become the prayer of each of us, also in these days. God's message is the same. People are essentially the same today as then. We all need an opening of the eyes to see God's truth for us who are His, to grow in faith and love; for those who have not found Christ, to learn to know His infinite love, His Grace which is greater than all our sin. How we need Him.

The Pocket Testament Movement is intended as a help for us to realize the above in our lives. Its humble beginning was with a young school girl in England who got some of her friends to join her in carrying a Testament with them and to read a portion of it each day. The object being to bring her friends to Christ. Since then the movement has been made world-wide and now literally millions share in the blessings the pledge to read and carry God's word daily has brought them.

My dear friends who have not begun to feed regularly on God's word, do you not also wish to partake of these blessings? May it not be said of us that we are not willing to take the time to face the real issues of life, that the whirl of modern life is deadening the voice of conscience. If such is true, break loose now by the power of Jesus. You will find Him in the Word. May the Pocket Testament Movement help you to be steadfast in your decision to seek Him there.

You who have joined the Pocket Testament Movement have realized benefits from it — at least a little growth in love and knowledge of God and in willingness to serve Him. With a Testament along has it not been easier to shun the places and comrades leading to sin and to go the places where Jesus would be along—there where it is best for you? Continue steadfast. Remember that many others are with you in reading and in prayer.

Luther Leagues, Presidents, if you have not brought the Pocket Testament Movement before your members, do it now. Challenge each and all to read and carry a Testament. Further information, pamphlets, and membership cards may be had from the International Office of the Y. P. L. L. Minneapolis, or from the writer of this article.

Let me also suggest that you make use of the Search the Scriptures pamphlets to get more meaning from your Bible reading. During April, Isaiah is being read. Begin now by sending in your order for the monthly pamphlets at 2c (for five or more) each to the General Search the Scriptures Committee, 425 South Fourth St., Minneapolis, Minn. Personally I have followed them for a year and a half and find them full of good.

Have you time to consider these things? God grant you may take it.